Govt. Ex. 97—100,000—31-5-48.

Jivka Dev

(1948) Department.

Ms SERIES.

G.O. No. 718

Dated 25-10-1948

[Despatch Abstract.]

Government - Service Conduct Rules - Board casting a talk in English on Government Khadi Scheme by Sri N.Kanakasundram, Khadi Special officer permission to boncucast and accept honorariam granted.

GOVERNMENT OF MADRAS
Abstract.

Government servants' Conduct Rules - Broadcasting - A talk in Engnlish on Khadi Scheme by Sri N.Kanakasundaram, Khadi Special Officer - Permission to broadcast and accept honorarium - Granted.

FIRKA DEVELOPMENT DEPARTMENT

G.O.Ms.No.718 Dated 25-10-1948
Read the following:-

From the Station Director, All India Radio
Madras No.P.3/2242 dated 19-10-1948.

ORDER:

Sri N. Kanakasundaram, Khadi Special Officer is permitted to broadcast a talk in English on Government Khadi Scheme from the Madras Station of he All India Radia on 23-10-1948 at 9-15 P.M and to accept an honorarium of Rs.25/- (twenty five only)

2. In according this permission, due regard has been paid to the principle enunciated in F.R.11 and the Government are satisfied that the extra remuner ation is justified as the work falls outside the scope of the normal duties of the Officer.

(BY ORDER OF HIS EXCELLENCY THE GOVERNOR)

sd. , . . .
Secretary to Government,
22-10-48.

To Sri N.Kanakasundaram, M.A., Khadi Special Officer,
fort St. George, Madras.
To the Accountant General, Madras through Finance.
Copy to the Station Director, All India Radio, Madras.

GOVERNMENT KHADI SCHEME.

Namasthe

Every one is aware that Khadi held a conspicuous place in the constructive programme of Gandhiji. In the earlier days of its revival, it has a predominently politiedl significance. Khadi was to fill the gap created by the boycott of foreign cloth which was forged as a potent weapeon in the armoury of non-violent warfare against foreign domination. It aimed at releasing the country in a characteristically sattvic non-violent way from the grips of Manchester and Japan which were flooding India with cheap Textiles and carrying sway a large part of her wealth. At the illustrious place with Khadi held in the cultural heritage of India served to remind her people of the days when they were spinning and weaving by hand the fines cloth ever produced while other countries were relying selely on raw hides to cover their nakedness. After having been benefited by these political, economic and cultural urges from time to time, Khadi has now come to stay as an integral part of the Gandhian philosophy and way of life. To quote Gandhiji Khadi is the second Lung of the Nation. It is a symbol of self-reliance, simplicity, purity are even charity. Cloth being a commodity most needed for civilised life, next in importance only to food, the selfsufficiency of an individual, a family, a community or a nation in terms of cloth goes a long way in enhancing their dignity and self-respect and giving them the power to withstand with calmness and sobriety such modern social calamities as wars, disruption of communications or labour strikes, or ~~book~~ lock-outs. The mills indulge in irrational production of thousands of ~~varieeth~~ varieties of cloth and create in an individual an artifical craving for more and more designs and patterns. Large accumulations with a few who can afford and consequent scarcity among the population at large is its evil result. Thus the mills bring about conditions of searcity amidst plenty. Khadi produced only in strictly utility varieties and to suit the tastes of the persons whom it serves avoids these undesirable ~~res~~ results of mill productionand bears the hall-mark of simplicity. Khadi made by hand could attain the sublime heights of art which were beyond the reach of Mills. It is amenable to daily wash which is so essential ~~of~~ for maintaining purity in a hot climate like that of this Province and a large part of this country. by giving occupation to the old and decrepit and agriculturists and the poorer sections of the Community to earn a few annas a day by work done in their own homes during spare time and with very little investment, Khadi stands out as an institution of charity.

Against this background, the Madras Government took up a large scale scheme for the development of Khadi as an integral part of a wider scheme to make villages self-sufficient economic units. The intensive part of the scheme was introduced in seven selected centres of the province early in the year 1947. It was realised even at the outset that the scheme to be effective should be tried in compact areas where local conditions were favourable. Fortunately the All India Spinners' Association under the immediate guidance of Gandhiji had, by its single-minded devetion unaided by Governmental support, developed Khadi in several areas of the Province. The seven centres selected for the intensive Khadi work included such developed areas and were best suited for the trial of the new scheme. The scheme was prepared in close collaboration with the All India Spinners' Association and received the blessings of Gandhiji himself. The All India Spinners' Association agreed to render, and has been rendering, all possible help to Government in the working of the scheme and has also lent its trined personnel to man the centres on what may be called subsistence allowances willingly accepted.

As has already been said the main objective of the scheme is to secure self-sufficiency in regard to cloth in terms of Khadi. Now then, what is this scheme and how does this scheme secure this objective. I have mentioned that in the centres

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where the scheme is working, the All India Spinners' Association had already been at work. These centres lie around Kotauratla, Erregondapalem and Guravareddipalem (now Santanutalapadu) in the North, Avanashi, Vellakkovil and Puliankurichchi (Now Chinnasalem) in the South and Payyanur in the West Cost. Each of these centres contains a large number of habitual spinners. But there were also many families in the centre owing no spinning whell or having not even one of their members spinning habitually. Intensive propaganda was therefore to be carried out to introduce at least one charka into each family having none and to encourage each family in the centre to contribute at least one efficient spinner. This propaganda has been made the responsibility of village Khadi Committees constituted for each village in the centre and of Centre Khadi Committees, constituted one for each centre, consisting of two members of the Provincial Legislature, one representative of the local branch of the All India Spinners' Association, one representative of the handloom Khadi weavers in the area, five other non-officials and the Centre Khadi Officer who is in charge of the Khadi work in the centre. This Centre Committee is also charged with the frequent review of the progress of the scheme and the responsibility for its successful working. The Government undertook to give the assistance asked for by the local Committees in regard to the supply of charkas and carding and slivering equipments required for the families residing in the centre. This equipment supplied by the Government is sold at cost price but in the ease of Harijans and other persons as to whose poverty the Centre Khadi Officer is satisfied the price is recovered in not more than twelve instalments. As an incentive to self-carding, guts are supplied to spinners at concessional prices. The 'capital investment' so to say which a spinner has to make for purchasing his charka is very little when compared with the service it gives. The charka with a vertical wheel has been in use in this Province for a very long time and is in fact found to be even now most satisfactory, when a speed-wheel is added to it. This can be had for about 10 rupees each. This type is, however, losing favour with spinners. Under the modern conditions of rarified housing accommodation and off frequent movements of individuals and families, compactness and protability have become qualifications for the popularity of a charka. A simpler type having these qualifications -- called the Kisan charka and procurable at about six ruppes each -- is now in considerable demand with spinners. A third type which is popular with the richer class of spinners is the "box charka" of the size of a portmanteau and this can be had for about twelve rupees each.

As the next step, the scheme provides for the supply of cotton to all spinners in the area who do not grow in themselves. the spinners are encouraged to grow their own cotton and to attend to ginning, carding and slivering themselves. Hand-ginning is encouraged in preference to machine-ginning. The use of waste cotton or mill-made slivers is prohibited. It has been found in practive that about 50 per cent of the spinners provide their own cotton. The scheme provides for the purchase of cotton suitable for spinning by the Government and for its sale to spinners at cost price through the agency of the Centre Khadi Officers. During the period January '47 to March 48, cotton worth over one lakh and forty-two thousand ruppes was sold to spinners in the seven centres.

The Centre Khadi Officers maintain a register of regular spinners of the villages in their charge and are provided with a cash advance with which to buy the yarn delivered to them by the spinners. The officer sells the cotton to the regular spinners at its cost price which is fixed by Government and buys your spun by them also at a fixed price. The officer issues the yarn so received from spinners to selected weavers capable fo handling handspun yarn and on the production of the cloth woven by the weavers, the officer pays the weaving wages to the weavers at the preseribed rates. This procedure

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ensures that the spinner and the weaver get the preseribed wages for spinning and for weaving respectively. The total quantity of yarn purchased at the seven centres during the period from January '47 to March '48 was 2,53,811 pounds and of Khadi produced during the same period was 6,40,149 yards. The wages for weaving, carding, slivering, bleaching, dyeing etc. disburesed by the centres during the same period wa 3,82,042 rupees.

The principle of self-sufficiency which governs the scheme obviously requires that the spinner and his or her family should have their clothing requirements met out of the Khadi produced from their own yarn and be allowed to sell to others Kahadi produced by them only to the extent to which it is in excess of their requirements. It is very often found that the poorer spinners depend upon the wages earned in spinning for satisfying their more immediate wants than clothing, such as food and provisions. To enable them to do so to a small extent, arrangements have been made to deduct only a fraction of the cost of the yarn bought from the spinners each month and keep it in deposit with the Centre Khadi Officers till the deposit grows sufficiently large to fetch an article of clothing like a dhothy or a saree. These deposits deducted from the wages of the spinners are entered in ledgers maintained by the Centre Khadi Officers and in pass-books held by the spinners. The arrangement has been in force for a few months, and it is found that spinners, particularly of the poorer classes, are realising its advantages.

Provision has been made in the Intensive Khadi Scheme to grant a subsidy to spinners who take the cloth made not of their own yarn to meet the clothing requirements of themselves of their families. To earn the subsidy, the spinner is required to deliver his yarn to the Khadi weaver of his choice in the presence of the Khadi Officer in charge of the village, and to take delivery of the cloth and pay the presenibed weaving wages to the weaver, also in the presence of the Khadi Officer. On the cloth so produced, the Khadi Officer concerned has been authorised to pay to the spinner a subsidy now fixed at the rate of 9 pice per hank of 840 yards of yarn contained in the cloth in five centres and 6 pies per hank in two centres, Kotauratla and Erragonadapalem, where the weaving waves are comparatively low. The arrangement ensures the payment of a living wage to the weaver and the abatement of a part of the weaving charges to the self-spinner. The spinners who deposit part of the cost of their yarn in instalaments with the Khadi Officers and purchase Khadi against these dep osits are placed on a par with those who get Khadi produced directly out of their own yarn and are admitted to the concession regarding the payment of subsidy. It may thus be seen that the subsidy paid is an index of the progress of self-sufficiency work. During the period from January '47 to Marhh '48, the subsidy so disbursed in the seven centres was 44,518/- rupees.

In spite of the facilities provided for the spinners to take Khadi for their own requirements by the scheme of deposits and subsidies described just now the Khadi produced in the Khadi centres is far in excess of consumption by the spinners. In order to extend the benefits of the Intensive Khadi Scheme to the residents of the respective centres, Government have ordered that the Khadi in the hands of the Centre Khadi Officers should be sold to the residents of the centres. Further, Government have also decided to use Khadi for all State purposes in view of its unifyng influece and as the best expression of the Government's homage to the memory of Gandhiji and have ordered that all officers of the Government who have been enjoined to use uniforms should use Khadi for the purpose and that similarly the requirements of all the Government Departments for cloth should be met from Khadi.

As a vital part of the scheme arrangements have been made giving training in spinning and weaving and in ancillary operations such as ginning, carding and slivering to Khadi

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workers. The All India Spinners' Association have taken up the respensibility for giving this training at Government cost.

The Government of India have accepted this Scheme as a Postwar Development Scheme eligible for grants from Central funds. They have made a grant to oover the entire net expenditure incurred by the Madras Government on the Scheme in the year 1947-48 and promised a 50% grant for the current year.

It may thus be seen that the acheme provides for the recovery of the cost of the charkas and implements and cotton distributed to spinners, in full. The purchase price of yarn and the weaving wages paid are included in the cost price of the Khadi and overhead charges on account of the establishment are also added. The only important items of expenditure which are are are not recovered are the charges for training the workers and the subsidy paid to the self-spinners. These constitute the contribution by the Provincial and Central Governments for the promotion of Khadi which was so dear to Gandhiji, and for the rehabilitation of village economy on self-sufficiency basis which is so essential for progress of the country. JAI HIND.

SD.
20-10-48

sd. . . .
20-10-48.

~~XXXXXX~~

/True Copy/

GK.

Office Assistant,
MADRAS RECORD OFFICE. 23/7

No. 14/7/54